9. Al-Jabbar
(The Compeller)

"The heart that has been broken for Allah's sake has a special place with Him, for Allah is near to the broken-hearted."

- Abu Bakr al-Shibli (861-946 CE)
Source: Al-Qushayri's "Risala"

Anyone who reads this Beautiful Name of Allah 226 times each morning and evening, he will be safeguarded against the oppression of tyrants and despots. If engraved on a silver ring and worn, the wearer will inspire awe in the hearts of people. - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

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The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-JABBAAR ﷻ (THE BEING WHO REMEDIES EVIL AND WRONG, THE EXALTED ﷻ)

1.) Jabbaar is something so lofty which one cannot reach. Allaah ﷻ is that Being who is far above one's understanding and thoughts. All intelligentsia and ulamaa are deficient in understanding His reality.

2.) Jabbaar refers to the person who mends something. It is derived from the word جبر الكسر (He mended the broken bone) and جبر الفقير (He fulfilled the needs of the poor/ mended his condition). Allaah ﷻ is that Being who corrects all matters, and makes all difficulties easy. He ﷻ chooses for them that in which there is goodness for them."

3.) The Arabs say,

جبره على كذا إذا كرهه

Jabr refers to when one forces another to do according to his wish.

Al-Jabbaar ﷻ is that Being who subjugates His creation to a command or prohibition according to His intention. Some ulama have stated,

لا يجري في سلطانه بخلاف مراده

Nothing occurs in His ﷻ sovereignty contrary to His ﷻ desire. (Mirqaat)

Glance around; without any aspirations, many matters occur around him which is contrary to his nature. Great kings are the possessors of huge armies and many servants. In spite of this, there are many things that they wish to do, but cannot. Some matters are such which they do not want to occur, but they take place.

a.) Firaun made great effort to ensure that Musa عليه السلام should not come into the world. However Al-Jabbaar ﷻ nurtured Musa عليه السلام in Firaun's own house. b.) Namrud made effort to make sure that Ibrahim عليه السلام's call should not spread, but Al-Jabbaar ﷻ made his call of Tawheed spread. c.) The polytheists of Makkah made great efforts to stop the *da'wat* (invitation) of Nabi ﷺ, but they were all unsuccessful. Al-Jabbaar ﷻ made their own youngsters rise against them. Thus Al-Jabbaar ﷻ is that

Being who, if He ﷻ wishes for something to occur in His ﷻ Kingdom, it definitely does; and none can be an obstacle to His ﷻ will. If He ﷻ does not wish for something to occur, it can never take place.

In a hadith-qudsi, Allaah ﷻ states,

عبدي تريدُ و اريدُ و لا يكون الا ما اريدُ فان رضيتَ بما اريدُ كفيتُك ما تُريدُ و ان لم ترض بما اريدُ أتعَبْتُكَ فيما تُريدُ ثم لا يكون الا ما أريدُ

My slave, you decide something and I decide, and only what I decide will occur. Thus if you are pleased with that which I decide, then I will be sufficient for you in that which you had decided, and if you are not pleased with that which I decide, then I will tire you in going after that which you had desired and then too, only that which I had decided will occur. (Teebi)

Imaam Raazi ﷺ said, "Complete greatness is only and solely for Allaah ﷻ. Allaah ﷻ has praised Himself with this name of Al-Jabbaar. However, when used in relation to the creation, this name is disliked. What is the difference? The difference is that Allaah ﷻ overpowers all tyrants by His ﷻ greatness and He ﷻ surpasses them by His ﷻ grandeur. No judgment of any leader is adopted over Him ﷻ that it is compulsory to Him ﷻ to follow it, nor does the command of any commander turn towards Him ﷻ in such a manner that its obedience is binding on Him ﷻ. He ﷻ is the one who gives commands, not one who is commanded. He overpowers and is not overpowered. Allaah ﷻ states, "He will not be questioned regarding what He does, and they (creation) will be questioned." (Ambiyaa)

On the other hand, the creation is characterized with the qualities of weakness. They are subjugated. A small flea causes them trouble and even silkworms bite them. A bee causes them perplexity. They are a prisoner of their hunger and desirous to satiate it. How can those who possess such qualities ever be characterized by greatness and grandeur?"